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A SERMON.

BY SEBASTIAN STREETER.

Afflictions Beneficial.

TEXT.—"Before I was afflicted I went astray; but now have I kept thy word."—Psalms cxix: 27.

The inspired writers ascribe to the Deity both the evils and blessings of life. In their view, adversity and prosperity, sickness and health, life and death, were alike his appointments. If pale famine spread over the land, the Lord was supposed to have sent it. If war ravaged and desolated a country, it was looked upon, and talked about, as a chastisement from the hand of the Almighty. If the pestilence which walketh in darkness, and wasteth at noon-day, swept through a place, it was not viewed as a casualty, but as the correcting rod of the Highest.

And, indeed, through whatever disastrous dispensations a nation, or family, or city, or individual, was called to pass, God was considered to be the author of them, either by his direct agency, or making use of second causes. This is a fact, either expressed or implied in a great number of scriptures, a few only of which I have time to mention. The first is found in the 2d chapter and 10th verse of the book of Job.

"Shall we receive good at the hand of God, and shall we not receive evil?" This question Job proposed to his wife, who had recommended him to adopt a most unnatural and impious course of conduct. This patriarch was, as you all remember, the subject of sore and multiplied calamities. Their severity, and number, and especially, the long period of their continuance, at length, exhausted the patience of this impetuous woman, and she said to her husband, "Dost thou still remain thine integrity? Curse God, and die!"

What a shocking request to a suffering and dying man! and this man her own husband!

But Job with his characteristic meekness and piety replied—"Thou speakest as one of the foolish women speaketh.—What! shall we receive good at the hand of God, and shall we not receive evil?" It is most obvious from this reply, that Job considered his afflictions, no less than his mercies, as brought upon him by his Maker; and it was this conviction chiefly, which enabled him to bear them with exemplary patience and submission.

The second passage to which I shall refer in proof of my position is Amos iii: 6. "Shall there be evil in a city, and the Lord hath not done it?" The form of expression here is that of an interrogatory, but the spirit of the passage is that of a positive assertion. The writer evidently means to declare, that there is no evil in any city which God does not produce by the direct exertion of his power, or by the employment of suitable means.

Another case in point is that of the calamities brought upon the house of Eli as a retribution for the flagrant and unrepentant sins of his sons. The Lord commanded Samuel, the prophet, to announce to Eli, without any reservation, the terrible judgments which awaited him and his family; and after hearing them faithfully described, this venerable old man replied, "It is the Lord; and let him do as seemeth him good." Here, the hand of Jehovah is reverently acknowledged in a case of the severest affliction which has fallen to the lot of a mortal. But this is not a case peculiar to his family. All other families, did they feel as devout under their trials, and see the author of them, as clearly as this ancient priest did, would reiterate his pious exclamation—"It is the Lord; and let him do as seemeth him good."

A fourth, and last scripture which I shall notice, as corroborative of this branch of my subject, is Isaiah 45th chapter and 7th verse. "I form the light, and create darkness; I make peace and create evil; I the Lord do all these things." The language here is too express and unequivocal to be misunderstood. God declares in the plainest manner, that he is as properly the author of the afflictions and ills of life, as he is of light and darkness in the physical world. "He makes peace, and he creates evil;" and to give emphasis to this doctrine, it is added—"I the Lord do all these things;" and I might say, that he does so as directly and properly as the other. Thus plain and indisputable is the fact, that the inspired penmen ascribe to the Deity all the evils and blessings of human life.

But here I ought, perhaps, to caution my hearers against misapprehensions. I would not be misunderstood. I am aware that the subject under discussion is one upon which the minds of people are exceedingly sensitive. They shudder at the

thought of representing God as the author of sin; and some who are before me may, perhaps, suppose that the position laid down in this discourse effectually does this; and that the sinner is thereby exonerated from all accountability to God, or exposure to punishments for his transgressions, because his actions are not, properly speaking, his own, are not voluntary, but the physical and necessary results of a foreign agency, which he has no power to resist or control.

But this is a mistake. Such people blend together two subjects which ought to be kept separate. They do not make a proper distinction between natural and moral evil—between the trials and afflictions of life, and the moral motives and purposes of the heart. The sacred writers which I have quoted, were not treating upon the subject of moral evil. They were not describing the causes of sin; but the original author of the trials and afflictions incident to man in the present life. These, so far as God is concerned in their production, are distinct from moral evil. He may be the cause of one, and not of the other. Indeed, nothing can be more obvious than that God, strictly speaking, cannot be the author of sin—of any moral evil.

Sin is not an original substance or property of man, or any other being. It is the effect of a cause which existed antecedent to itself. Every effect must resemble, in its nature, the cause which produced it. A powerful cause will produce a powerful effect. A feeble cause will produce a feeble effect. A physical cause will produce a physical effect. A moral cause will produce a moral effect. And in regard to moral causes, it is philosophically certain that a sinful cause only can produce a sinful effect; and a holy cause can produce a holy effect, and that only. Now God is strictly and infinitely holy. He is pure, undivided, boundless unchangeable and everlasting holiness itself. God, therefore, cannot be the author of sin, for this is unholiness, and a holy cause, we have seen, cannot in the nature of moral principles, produce an unholy effect. In this sense of the term, therefore, "God cannot be tempted of evil, neither tempteth he any man."

But there is another question connected with this subject which demands a moment's attention. It grows out of the doctrine of the exclusive and perfect goodness of the Deity. It is this: Can God properly speaking, be considered the author of any evil what ever. Can it be more consistent with his nature, or with the honour of his moral character, as the sole Maker and Governor of the world, to produce physical, than moral evil? Can a being, the very essence of whose nature is infinitely and perfectly good, be the author of any thing which is either physically or morally bad.

In disquisitions of this sort, that question cannot be kept out of the mind either of the speaker or hearer. It has a right to obtrude itself upon the attention of both. It demands an ingenious and intelligible answer; and, from the nature of the case, this answer must, I think be in the negative. He certainly cannot. It is absolutely a moral impossibility. Whether we are able to explain all, or any, of the phenomena of the intellectual and moral world in consistency with this answer, or not, it is still an incontrovertible certainty that a Being essentially and immeasurably good, who "is good to all, and whose tender mercies are over all his works," can never be the author of any thing, physical or moral, which will prove a real and ultimate evil.

This is a dictate of common sense—of enlightened reason—of sound philosophy; and I am happy in being able to add—it is a plain doctrine of the Bible. According to this infallible standard of truth, God does not produce, nor permit any affliction or trouble as an ultimate end.—Under his administration, all evils are partial and momentary, and designed to terminate in a greater good.

In the scriptures, the calamities and disasters which befall mankind are frequently called—"the wrath of God." But we are no where told that he rests in his wrath. No, he "rests in his love," and in this only. "In a little wrath, he says I have hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer." So it is said, "he retaineth not his anger forever; but his mercy is everlasting." The anger of God and the afflictions endured by mankind are the same thing.

But we are expressly told that "he doth not afflict willingly, nor grieve the children of men." The affliction of pain or trouble, is not the ultimate design of our Maker, even in the severest dispensations of his providence. He had purposes of mercy and peace beyond them. To use the language of inspiration, "in all of our afflictions he is afflicted." He exercises feelings of compassion towards us in our deepest sufferings, in whatever way they may have been brought upon us, and is determined, in due time, to "deliver us out of all our tribulations."

God declares by the prophet, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and

live." Now, God has denounced death upon the wicked, and he inflicts it without exception. In all cases, the wages, or, which is the same thing, the consequences, of sin is death. This however, is not his ultimate object. He does not introduce death, as a part of the administration of his government, for its own sake. His pleasure is in that which shall succeed it. It is admitted only on the ground, that it will be followed by a resurrection to "another and a better life." The divine pleasure is in the life which "shall swallow up death in victory." It is, "that the wicked turn from his evil ways and live" forever.—Hence, the promise—"All the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before him."

The general sentiment which I have labored to sustain in this discourse, is, it will be seen, that which is inculcated in the text: "Before I was afflicted, I went astray; but now have I kept thy word;" or which is the same thing, now have I turned to the Lord. His plain meaning is, that the afflictive dispensations of providence, through which he had been called to pass, the various evils which had befallen him in life, had been highly beneficial to him. By the divine superintendency, they had all been overruled for his good. They had been used by the Creator as instruments of his repentance and reformation. They had exerted an influence, no less powerful than salutary, in turning him from the paths of folly and sin to his God and his duty. With what propriety could he say, therefore, as he does in another place—"It is good for me that I have been afflicted." But "God is no respecter of persons." He had no peculiar and exclusive regard for David. He is as much the Father and friend of every man, as he was of him; and when all are taught of God as thoroughly as David was, respecting his designs in their afflictions, and in the results of them, they will, with one accord, respond his language—"Before we were afflicted, we went astray; but now have we kept thy word. It is good for us that we have been afflicted."

But it is not impossible, nor is it difficult, for any of us even now, if we examine the subject dispassionately, to understand and feel the beneficial tendency of afflictions. We may conscientiously respond the sentiment of the immortal Shakspeare—"Sweet are the uses of adversity, which like the toad, ugly and venomous, still wears a precious jewel in its head." This world was not designed for uniformity in human condition. Man is not formed and fitted for it. Uninterrupted prosperity, in any respect, is not congenial to his present constitution or interest. He requires change and variety. A diversity of scenes and events is best suited to him. A due mixture of good and ill fortune is, therefore, wisely measured out to him. He has no reason to expect uniform health, or ease or prosperity. He may as well expect that mid-summer will continue throughout the year, or the sun pour his noon-tide splendor during the whole twenty four hours of the day.

Under the present arrangement of things, winter is as necessary as summer, and the night as the day; and for ought that appears, this sentiment is as true with respect to the moral, as to the natural world. No condition, long continued, would be good for us. Under uniform health and prosperity we should become supercilious and self-confident; and continued sickness and adversity would bring us under the dominion of distrust and despair. The latter of these states is scarcely less desirable than the former. They are both exceedingly hostile to the true interest of man. They disqualify him for a prompt and honorable discharge of his duties, as a dependant, social being.

The unfavorable influence which great prosperity may have upon human character and conduct is evidenced by many facts in sacred history. The case of Hazael, the Syrian, is one in point. This man was originally a servant of Benhadad, the king of Syria. It would appear from the account of him, that he was naturally of a mild and compassionate disposition. I gather this from his reply to the prophet Elisha, who informed him of the sanguinary career which awaited him.

This man of God wept bitterly on surveying, by the light of prophecy, the shocking atrocities in the future course of this child of fortune. Hazael seeing his distress feelingly said to him—"Why weepest my Lord?" Elisha replied—"Because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire; and their young men wilt thou slay with the sword; and wilt dash their children, and destroy their women."

The abhorrence with which Hazael viewed such brutality, at this time, is evinced by his reply. "Is thy servant a dog said he, that he, should do this great thing?" The prophet replied—"The Lord hath showed me that thou shalt be king over Syria." He saw the continued tide of prosperity which would prove fatal to all the generous and humane sentiments of his heart. The result verified the prediction. Hazael rose from one degree of public estimation and confidence to

another, till he was firmly seated upon the throne of Syria. The cup of his prosperity was now full.

He no longer felt the salutary restraints of dependance and want. His benevolence and humanity deserted him. Ambition and cruelty took possession of his heart, and worked his ruin. Nothing but adversity could have brought him back to his proper feelings and sphere of action.

Another instance of the injurious effects of great prosperity occurs in the history of Nebuchadnezzar. This monarch was seated upon the very pinnacle of worldly power and glory. He was elevated too high above his race to feel a sympathy for them, to see his own danger, or, to realize his dependance on any arm but his own. Amid the grandeur, the implicit and fawning adulation which surrounded him, his soul forsook the almighty, and contemned his authority. He spread desolation and ruin on all hands and became an object of universal terror and detestation. His irreverence and inhumanity had no limits. Now, what power could save him from this fearfully miserable condition? It was the power of adversity and that only. This was the only thing which could work a thorough and enduring reformation in him, and this God wisely, and I may say, mercifully made use of.

With the tremendous means employed to humble and reform this flagrant transgressor you are all acquainted. They embraced a series of deep and unexampled afflictions, for the time being; but they were eventually "good for him." With what propriety could he echo the sentiment of the text—"Before I was afflicted I went astray." How desirable and even enviable was the state of mind into which he was brought by his afflictions.—"Now says he, I honour and extol, and praise the king of heaven, all whose works are truth, and his ways are judgments; and those that walk in pride he is able to abase." How happy would it be for all the subjects of affliction, could they be induced to "go and do likewise."

I might, would time allow, bring forward the case of Joseph's brethren.—They were brought to a sense of their sins, and of their duty to God, to their venerable father and their injured brother, by the power of affliction. But I must not enlarge. Suffice it to say, that there are numerous instances of the beneficial results of adversity which come under our observation.

Children who are accustomed to nothing but good fortune, to caresses and indulgence, are frequently indolent, thoughtless of religion, and even of personal virtue; but let their parents be removed by death, and their "property all take to itself wings and fly away," and they will seek the aid of heaven, and commence a new course of life. Now, my friends, let us remember that God "acts not by partial but by general laws," and, therefore, that all afflictions are designed for our good, no less than in the cases to which I have referred. If evil then, of any kind come into our city, or family, or seize upon our persons, and, especially, the pestilence which is abroad in the land, let us turn our hearts to God—let us seek the aid and protection of his power—let us without fear, submit ourselves—all our interests and concerns whether of body or of mind, for time or eternity, to the disposal of his unerring wisdom and mercy.

"Clouds and darkness may, at times, be round about him," but while "justice and judgment are the habitations of his throne, mercy and truth go before his face." His thoughts towards us are still thoughts of peace, and not of evil. "He is still good, and will do us good." In due time he will disperse every cloud, and a bright and beautiful day will burst from the gloom which now mantles our city and our homes. He may, perhaps, suffer the pestilence which has wasted other cities, to come into ours; but even if he does, it is but a little while, and he will "heal all our sickness, and send us health and a cure."

Let us "trust then, and not be afraid, for in the Lord Jehovah is everlasting strength." Amid the darkest scenes which await us, let us echo and re-echo the exclamation of the prophet—"Behold God is my salvation; he also is become my strength and my song." Let us then, one and all, "seek unto God, and unto God commit our cause. With paternal kindness, though in a solemn way, he is admonishing and warning us against the evil of our doings. O then let us harken to his voice. Let us "harden not our hearts." Let us repent of our sins, and thoroughly reform our lives. Let us cease to go astray, and habitually keep our Maker's word. Then, indeed, we may fear no evil. Then shall we be able to respond the sentiments of the holy man of God—"Although the fig tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

Give as thou wouldst receive, cheerfully, and quickly without hesitation or bargaining.

THE MORALIST.

"The way of the transgressor is hard."

If you are not yet convinced of the truth, go with me to the dark cells of the penitentiary—to the cold, dismal and cheerless abiding place of the solitary convict, who is to remain in this mansion during life. In one corner is his hard comfortable couch placed where no sound breaks upon his benumbed and chilled faculties, save that of the grating of the ponderous bolts and bars. There, shivering with doubts and apprehensions,—shut up from the world, darkness, dearthness, and sickness of heart surrounding him—left to brood in silence on the past. Look upon this living monument of shame—where is inscribed upon his burning brow, his hallow cheek—his ghastly and emaciated countenance, the fearful recompense that awaits the transgressor. Here, written as in characters of fire, you may see that there is no peace to the wicked—that there is a God who judgeth in the earth! You that have chosen the way of wisdom, pleasantness, and peace, contrast this situation with your own, and then tell me if you are not abundantly compensated for all your deeds of virtue, even if there is no other world but this!

Turn to a more common spectacle, look at the man of intoxication, reeling and staggering home from some public place of resort, a bloated curse to himself, his family and all mankind. Once, perhaps, he was looked up to with friendship and respect, genius flashed in his eye, eloquence dropped from his lips, and his friends were anxiously looking forward to a period when he should clothe himself with fame and renown. But, alas! how sad is the reverse, in the noon-tide of joy, in the very day-spring of fortune and honor, even then lay lurking in his path the demon of desolation. His friends must be merry with him, they must quaff the flowing bowl to his success in life.—Soon the habit of loitering at these store houses of ruin and despair become fixed, soon the serpent of the still more subtle than that which beguiled Eve, wound its venomous fangs around his very soul! And what is he now—despised and scorned by all mankind, sunk below the level of the brute that wallows in the mire, his home a desolation, his starving naked children, crying bitterly for a morsel of bread. The partner of his former joys, mourning in the bitterness of her soul over the memory of days when the sun seemed to rise but for her happiness, when wrapped in the enchantments of fancy, this world seemed a weedless garden, all above was sunshine, and all beneath was flowers. Now what is her situation, pale and wan, heart broken she is fast sinking to the silent tomb, where the wicked cease from troubling and the weary are at rest.—Looking at the husband, once affluent and happy, respected and beloved. Now his hands trembling, his lips quivering, his face covered with wounds and bruises, his house stripped, and himself a beggar. A few more short days, and the alms house receives him covered with filth and disease, and racked with excruciating pain, he breathes his last, and the clouds of the valley cover him! And yet there are those who tell us there must be an endless hell, a future state of retribution, because the wicked enjoy so much more pleasure in this world than the righteous!

When we look around us and see many of the companions of our childhood, who were once treading the path that leads to usefulness, happiness, and peace, who are now bereft of every comfort, the leathern inmates of a jail or almshouse, the shivering pensioners of the cold charity of a grudging world, and think what was once their situation—when we look again and find others sleeping in the silent valley, unwept and unhonored, does our better judgment ever tell us that the way of sin is easy, and that the burden of iniquity is light? Have we ever witnessed their burning shame, their bitter remorse, their scalding tears of repentance, without feeling that there is a fearful recompense for iniquity in the earth? I appeal to the understanding of my respected auditors, to answer me from the heart, when I ask—if they ever yet have raised the chalice of guilty pleasure to their lips, without finding, by melancholy experience, that there was consuming fire in the draught? Have we ever in the whole course of our lives, willingly and wittingly transgressed the commandments of God, without finding a reward according to our works—without finding that our judgment lingereth not and our damnation slumbereth not? These questions that relate to our experience, we do know that for the wrong that we have done, for that we have ever received a just recompense of reward.

SCRIPTURE ILLUSTRATION.

Dr. Beilby Porteus, late Bishop of London, in his lectures on the Gospel of St. Matthew, throws much light on certain passages in the parables, which appear to readers unacquainted with Eastern custom, very obscure. On Matt. xxii. 9—"Go ye therefore, into the highways, and as many as ye find bid to the wedding"—he has the following remarks. "It may be thought, perhaps, at first view, that our Lord has here introduced a circumstance not very natural or probable. It may be imagined, that at a magnificent, royal entertain-

ment, if any of the guests happened to fail in their attendance, a great king would never think of supplying their places by sending his servants into the highways to collect together all the travellers and strangers they could meet with, and make them sit down at the marriage feast. But strange as this may seem, there is something that approaches very near to it in the customs of the eastern nations, even in modern times. For a traveller of great credit and reputation, Dr. Pococke informs us, that an Arab prince will often dine in the street before his door, and call to all that pass, even beggars, in the name of God, and they come and sit down to table; and when they have done, retire with the usual form of returning thanks."

On the 11th verse of the same chapter, the Bishop affords a satisfactory explanation.—"And when the king came to see the guests, he saw there a man who had not on a wedding garment." On this passage we have the following comment: "The wedding garment, was frequently a white robe; and when the guest was a stranger, or was not able to provide such a robe; it was usual for the master of the feast to furnish him with one; and if he who gave the entertainment was of very high rank and great opulence, he sometimes provided marriage robes for the whole assembly. To this custom we have allusions in Homer and other classic writers; and there are some traces of it in the entertainments of the Turkish court at this very day. At the entertainment given by the Grand vizier to the Lord Elgin and his suite, in the palace of the Seraglio, pelisses were given to all the guests."

From these remarks of Bishop Porteus, two considerations present themselves to our mind with great force. First, how careful we should be in speculating on scripture expressions, which have their foundation in the habits and customs of a particular nation.—Secondly, how silly is the custom of transferring to an immortal state in another world, what belongs to this, and to fritter away plain historical fact, by unmeaning spiritualities.

Gospel Anchor.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, SEPT. 21.

To the Clerks of Universalist Societies belonging to the Kennebec Association:—
BRETHREN: By the Constitution of this Association—a voluntary compact entered into by the brethren for the promotion of the cause of Truth and Righteousness—it is made the duty of each Society having the fellowship of the Association, to make, at each annual meeting of the Council, a representation of its condition—in numbers, wants, prospects, &c. At the late meeting of this Association in Bowdoinham, it was found that but a very few Societies had attended to this duty. The facts, contemplated by the article of the Constitution before alluded to, were much desired; not only that we might be informed of the actual condition of our cause, so that measures might be taken for repairing "the waste places of Zion," but in order that the Council might be enabled also to discharge its own Constitutional duty to the Convention, by making a Report of these facts, and presenting a general and accurate view to that body at its next meeting.

In the absence of the desired representations, the undersigned was appointed to take the best method remaining for collecting the facts. And in order to the accomplishment of this object, he takes this opportunity to present for your consideration the following inquiries, which you are respectfully requested to answer by letter directed to the Standing Clerk of the Association, Rev. N. C. FLETCHER, Post Master, Lisbon, Me.

1. When was the Universalist Society in your town organized?
2. Of what number did it consist when organized?
3. What was the number of members in the Society, Sept. 1, 1832?
4. What is the average number of people who attend Universalist Meeting?
5. Do you employ a preacher a part or all of the time? If a part, how large a proportion within the year preceding Sept. 1?
6. What preacher do you employ, and what compensation do you make him?
7. How do you compensate the minister for his services? If in money, is it raised by subscription or by a tax?
8. Have you any funds belonging to the Society, and if so, to what amount?
9. When subscriptions are raised, is there a readiness on the part of the friends of Universalism, to contribute liberally, or sparingly? and a disposition to contribute equally according to each one's means?
10. Has your society increased or diminished within the year, preceding Sept. 1. and in either case, how much?
11. What are your present prospects?
12. Could you employ a preacher more than you do, if an acceptable one could be obtained?
13. Is there a church organized within your Society? if so, please to give particulars.
14. Does your Society own a Meeting house? Wholly? or in part? Or what accommodations have you as a place of worship?
15. What was the cost of the Meeting house, if you own one exclusively; or if you own with others, what proportion of it belongs to Universalists?
16. Is the Society well united? and is there a good degree of union amongst the friends of Universalism generally in your place and vicinity?
17. Do you hold meetings, other than for public worship on the Sabbath? If so, please to state how often they are held, and for what purpose.
18. Is there a Sunday School attached to your Society? A Bible class?
19. If there is a Sunday School or Class, what number usually attends?
20. Are the Society meetings regular, and well attended?
21. How many Universalist Newspapers and periodicals are taken within your Society? What are their titles, and how many of each are taken?
22. What other religious Societies are there in town?
23. How does the number in your Society, and the number of people who attend your meetings, compare with theirs generally?
24. Is opposition to Universalism violent, or moderate? Is that hostility increasing or abating?
25. Of the whole number of ratable polls in town,

what proportion of them should you think preferred a Universalist ministry to any other?

In case the above should not meet the eye of the Clerk in any particular Society, some brother who sees it will please call his attention to the subject of these inquiries, and request him to answer them as proposed. Should there be no Clerk, we trust some other suitable person will attend to the subject. They are published in the paper, to save expense of writing or printing as many copies as would be wanted, on letter sheets; and it was not doubted by the Council, that this method would prove effectual. It will be some trouble to the Clerks, but we trust they will be willing to assume it to gratify the Association and to be instrumental of promoting the cause of Truth.

The Subscriber would also request some brother in each town within the Counties of Kennebec and Somerset on the west side of Kennebec river, where no Society is regularly organized, to communicate to Mr. Fletcher, all such facts as are contemplated in the above inquiries. In almost every town there are Universalists, and in some there are regular or occasional meetings, though no Society is formed. Information as to the number of Universalists in such places, the amount of preaching they enjoy, the opposition they have to contend with, and their prospects in future would be highly acceptable and serviceable.

Hoping that the motto of all who feel friendly to the cause of Truth and virtue is "oneus d," and that you are "in nothing terrified by your adversaries" (Phil. i. 28,) I subscribe myself,
Yours, abundantly,
WILLIAM A. DREW.

EXPOSING ONE ANOTHER.

From the tenor of several articles which have appeared from time to time in the columns of the Zion's Advocate (Baptist) and the Christian Mirror, (Congregationalist,) we infer that there is no real friendship or fellowship between the editors of these papers, and that nothing but the mutual fear of the common enemy liberal Christianity—keeps them from open war and falling at loggerheads. Probably Mr. Wilson feels sore on account of having got severely worried in a controversy with Mr. Walker on the subject of Baptism. Whether Baptism by immersion or effusion be right or wrong, we pretend not to say; but really we never saw one poor soul more effectually driven to the wall and compelled to cry *peace*, than was Rev. Adin Wilson in the hands of Rev. Mr. Walker.

The following will show what these orthodox editors think of each other.

But why does the editor of the Mirror go on re-publishing *refuted* slanders? And why does he suffer a writer, concealed behind a fictitious name to pour forth his missiles against such men as Judson and Chapin? Did not the editor of the Mirror on a former occasion, publish with marks of high commendation, a paragraph containing the following sentence?

"The assumption of a fictitious NAME, in addressing from the press an individual, is a course, which ought never to receive the approbation or the countenance of a Christian community."

This was penned in reference to a series of letters, which appeared in the Advocate under the signature of *Amicus*. Amicus addressed an author in reply to a pamphlet he had published. *Amicus* has written strictures on the publications of several authors. The difference between the two cases is a mere matter of form. It relates only to different modes of address. Is this difference sufficient to make the one highly improper and the other just as it should be?

A question for Universalists?—From what did Christ save the human race by his death? The above question has been proposed to several Universalists, but I never heard one give a satisfactory answer. I hope that any one who may attempt to answer this, will previously give it a thorough and candid examination, and be cautious not to advance any principles contrary to analogy and the dictates of conscience, if they wish to convince.

TRUTH.
We cut the above out of the selections of secular matter which appeared in the last Zion's Advocate.—We suppose it was placed there from a willingness that it should escape the notice of Universalist Editors. Please look at it, kind reader. Is it not really a terrible question? No Universalist can say what Christ saves men from. Well, if we cannot, the Bible can; and that declares that by his life, death, resurrection and ascension, he saves mankind from sin. But now we wish to ask a question in turn; and to this end, chiefly have we presented the subject. Will any Unitarian Editor, or other person, point us to any part of the Bible which asserts that Christ saves mankind from endless punishment in hell? This question has been proposed to several Unitarians, but we never heard one give a satisfactory answer. We hope, that any one who may attempt to answer this, will previously give it a thorough and candid examination, and be cautious not to advance any principles contrary to the Bible.

We notice almost every week, extracts from private letters, and communications in the "Pilot," introduced for the purpose of showing (contrary to what we had supposed any expressed) that the existence of another Universalist paper in the Convention, is very much needed, and not calculated to injure the *Intelligencer* at all. We do, very devoutly, hope so, indeed; and shall rejoice if the result shows that the ground taken in these extracts is correct. But, hitherto, we have not thought it suitable to pursue a similar course by the introduction of contrary opinions from our numerous correspondents on the subject. Had we been so disposed, we could have presented columns of such matter. And amongst the rest we could present a formal address to the Universalists of Maine which has been put into our hands and signed BY ABOUT EVERY UNIVERSALIST MINISTER BELONGING TO THE MAINE CONVENTION, informing the brethren of their disapproval of the establishment of another paper, and earnestly exhorting them to sustain their "old and tried friend," as they call the "Intelligencer." This Address was designed without our knowledge, and has been in our hands six weeks.

WATER BAPTISM.

A series of Essays on Water Baptism is in the course of publication in the Religious Inquirer, from the pen of "J. B.," whom we take to be the Rev. John Brooks of Barnardston, Mass. They are written with ability, and as the subject is an interesting one we propose hereafter to present them to our readers.

FALLING IN.

Nothing is more common than to hear our Unitarian brethren object to Universalist papers because they think they are too doctrinal. Indeed, they are too doctrinal for their gratification or interest; but it would now seem that the course which they disapprove in us, they begin to think the true one for orthodox editors themselves to pursue. They have seen what Methodists have accomplished by their "Protracted meetings," "Camp meetings," &c. and have fallen in with them. They also see what has been accomplished on the other hand by the course of Universalist Editors, and now think it right to fall in with that also.

These remarks are suggested by an extract in the last Mirror from the private correspondence of the Editor. The following is a part of it:

I am not writing, Dear Sir, to instruct you, but to suggest my views and feelings, and to bear my humble testimony to what is conceived to be the faithful, uncompromising character acquired by the Mirror, and to express my satisfaction at the declaration you made recently, that the Mirror shall be decidedly more doctrinal. Let us look at the course of errorists. They do not rest satisfied with furnishing to their readers the passing general religious intelligence of the day. They deal boldly and fearlessly in plain doctrine. You will find always on the first page of the Christian Intelligencer, a sermon, so called, on some important doctrine, which is well known, adds much to the interest of the paper in the view of its friends. Now I do not pretend to say that it would be desirable to introduce a sermon in full into the Mirror, but I do say that the Mirror is read by a great many who are not regularly and thoroughly instructed in the doctrines of grace. Why not then deal out to them plain wholesome food?—Where would it injure those who may be thought to be well grounded in the truth? The fact is there is a lamentable degree of ignorance of the doctrines of the Bible in the religious community at large.

What a pity it is that the patrons of the Mirror, the orthodox Congregationalists of Maine, are so poorly instructed in, and so ignorant of the "doctrines of grace." We thought so. The degree of their ignorance, we are told above, is lamentable. But neighbor Cummings, we suspect, will have to publish a great many Sermons at full length, before they will be so instructed in the Calvinistic doctrine, as to be able to defend them before the smallest David there is in our ranks.

We notice in the "Independent Messenger" of Sept. 13, a letter addressed "to a Clergyman in Maine," by a brother whom we most affectionately regard and very highly respect, in which his course of treatment towards some of his brethren is represented as highly censurable. Really we should be obliged to our brother "E. P." if he would inform us who that Clergyman is. It is hardly right, as we should think that the innocent should be suspected through a concealment of the name of the guilty. If there is a Clergyman in Maine who takes the course which the letter represents, we unite, length and breadth with the writer, in the opinion that he is very censurable.—Perhaps it may not be our right to know, but really we should regard it as an act of friendship if Br. "E. P." would—privately if he prefers it—put us in possession of the name of the Clergyman who has used the language there attributed to him. Whoever he may be, he shall have a fraternal admonition from us on scriptural rules.

DR. ALLEN.

Due notice has been formally given by Dr. Allen's Counsel, that he shall prosecute his suit in the Supreme Court of the United States to retain his place as President of Bowdoin College against the will of the people, the Government of the State, and the Boards of the College. How bitter a thing it is for such men to lose their offices. The orthodox die hard. If we do not misrecollect this same Dr. Allen once before prosecuted his suit in the Supreme Court of the United States, to retain his place as President of Dartmouth College, or the New Hampshire University. He is, therefore, well acquainted with the road there,—and back again. He failed before; it remains to be seen what luck he will have a second time.

The Editor of the Mirror, in an article describing the doings at the Commencement in Brunswick week before last, has taken occasion, in obedience to instructions, no doubt, to venture the following:

"Within four months we have heard it stated spontaneously by members of the College, as the almost universal wish of the students, that Dr. Allen might resume the active duties of his station."

Who believes this spontaneous statement? We do not. It is made for effect. The Editor too says, that when the Ex President entered the house in time of the exercises, something took place which went to show that the students gave him a hearty greeting. If so, no doubt the thing was all contrived before hand—that he should enter at an unreasonable and unexpected moment, and that when he entered some should affect surprise and greetings. We have seen such things done before—for effect. But the object, it would seem, failed. Dr. A. was not elected by the Boards after all.

Once more. If the Mirror thinks to accomplish its purpose of retaining an exclusive sectarian influence over Bowdoin College, by slandering the Legislature of the State, we can assure him that he is only erecting a gallows to hang his own friends on. The abuse of our Government which is put forth in the last Mirror, is quite intolerable.

NEW MEETING HOUSE.

A new Universalist Meeting-house is now nearly finished in Richmond, Va. This, we believe, is the first and only Meeting-house erected and owned exclusively by Universalists in the "Ancient Dominion."—Br. J. B. Pinkie, formerly of Union, in this State, is Pastor of the Society in Richmond. We are happy to learn that his labors are abundantly blessed in that City.

DEDICATION.

The new Universalist Meeting house, recently built in North Salem, N. Y. was to have been dedicated on Wednesday last.

The Universalists of New Haven, Conn. have purchased a beautiful site for a church in that city—the lot is 90 feet front and 135 feet rear. It is in the heart of the city.

CONNECTICUT CONVENTION.

The Connecticut Convention of Universalists will meet in Berlin on the second Wednesday in October next.

ORDINATIONS.

Rev. William Whitaker, an account of whose conversion from the Protestant Episcopal doctrine, to Universalism, appeared in this paper a few weeks since, having accepted an invitation to settle with the Universalist Society in Hudson, N. Y. was publicly ordained on Tuesday the 11th inst.

Rev. W. W. Wright was ordained in Weston, Vt. on Wednesday the 12th inst.

Universalism in Worcester Co. Mass.

In the Trumpet of week before last, the Editor has published an interesting and highly encouraging view of the present state of the cause of Universalism in Worcester County,—the "heart" of old Massachusetts. Presuming that such information cannot fail of being interesting to our religious public at large, we have concluded to present our readers with the account. It follows.

Beginning at the North part of the county we observe, that there are found some Universalists in the towns of Royalton, Winchendon and Ashburnham. In Athol there is a society of Universalists, and in Phillipston, an adjoining town, if there be not a society, there are several intelligent and zealous defenders of the "common salvation." In Templeton and Gardner there are some few who trust in "the living God as the Saviour of all men." In Westminster there is a society of those who hold to the final restitution of all things. They have a house of worship, and Rev. Charles Hudson, who resides in the town, is their pastor. In Fitchburg and Lunenburg there are some believers, these in the latter town being principally connected, we believe, with the society in the neighboring town of Shirley, in Middlesex, under the pastoral charge of Rev. Russell Streeter. There are many believers, and a flourishing society, in Harvard, that enjoys the labors of Rev. Mr. Streeter a part of the time. Lancaster has many Universalists, but there is no society. We send perhaps thirty papers into this town. We hope soon to be able to say that they have organized themselves; and taken measures to procure the stated preaching of the word. In Leominster, Hubbardston and Petersham, there are, we know, Universalists, but no societies of the faith. Dana, has long enjoyed the light of the true gospel. Rev. Hosea Balton, now of Boston, in the early part of his ministry, resided in this town. The society of Universalists embraces a considerable portion of the inhabitants. Rev. Joshua Flagg resides here, who labours with great industry in various places. Rev. John Willis supplies the society with preaching. His residence is in the adjoining town of Greenwich, in Hampshire. In Barre we believe there is a society—there are at any rate many Universalists, who have had preaching in different parts of the town. Of Rutland and Princeton our correspondent has spoken in his communication. In Sterling there is a society, and a strong body of Universalists. They have occasionally had preaching in the Town House. In Bolton there are a few professed Universalists and but a few. Berlin adjoins on the South. We may apply to this place the words addressed by the Revelator to the church at Sardis: "Thou hast a few names that have not defiled their garments." In Boylston there is a number of Universalists, and a society who have occasional preaching in the Town House. In West Boylston there are some Universalists, but no society. The same may be said of Holden, Oakham, New Braintree, North Brookfield and Paxton. Hardwick has long been known as the residence of some hearty Universalists, who yet "hold fast the profession of their faith." We believe there is a society here, though there are Universalists, professedly so, who remain in the original parish. In Brookfield and in Western there are Universalist meeting houses. To the Universalists of the former town Rev. G. Noyes preaches stately a part of the time. The brethren of the latter place avail themselves of such services as they can from time to time obtain. Of Spencer our correspondent has spoken. Leicester, to use a common figure is a "dark place." It is indeed "a city set on a hill," but the light of the true gospel has hardly beamed upon it. There are some Universalists, particularly in the south part of the town.

In Worcester, the shire town of the county, and the heart of our Commonwealth, a large and flourishing place, there is no society of Universalists. Orthodox, Unitarians and Baptist are the prevailing sects. There are few who are known as believers in the great salvation. Universalism has been preached here, but very seldom.

In Shrewsbury there is a large society and a fine meeting house. Here Rev. Gilman Noyes labors a part of the time. Northboro' many members of the original parish are Universalists, and others have united themselves with the society in Marlboro', an adjoining town in the county of Middlesex.—Westboro' has a considerable number of believers, warm and intelligent men, and lectures are regularly preached here by Rev. T. J. Greenwood. In Grafton, Ward, Millbury, Sutton, Northbridge, Douglas, and the new town of Webster, there are, we know, Universalists, but no societies. There was many years ago, a society in Grafton of some note, but not a vestige remains. Upon has a small society, who are faithful according to their means. Milford has a large and elegant brick meeting house; the exclusive property of the Universalists, and a society of stability and strength, under the pastoral care of Rev. Ellbridge Trull, who resides in the town. In Mendon there are many Universalists, and in Uxbridge some. In Oxford there was a society of Universalists and a meeting house, but of late years the society has not prospered. Of Charlton our correspondent has spoken at length in his communication. Sturbridge, Southbridge and Dudley have each Universalists, but we believe no Society. In Sturbridge there are lectures occasionally held, and the cause in that town is certainly prospering.

Thus we have run the eye hastily over the giant county of Worcester, and spoken of every town. There is one great fact of which there can be no dispute by any denomination, viz. that Universalism never before was making such rapid progress in this county. There is no town we believe within its wide borders to which we do not send the "Trumpet," and in some towns there are large lists of subscribers.

HUDSON RIVER ASSOCIATION.

The Hudson River Association of Universalists held its annual session in Troy, N. Y. on Wednesday and Thursday of last week.

MINUTES OF THE KENNEBEC ASSOCIATION.

The Kennebec Association convened at Bowdoinham on Wednesday and Thursday—12th and 13th of September, 1832.

Council met at the Town House in said town on Tuesday evening, 11th inst. and after uniting in prayer with Br. Brimblecom, the Council was called to order, by Br. Wellington, standing clerk, and proceeded to business.

1. Chose Br. M. RAYNER, Moderator.
2. " Br. D. FORBES, Clerk.
3. Chose a committee to make arrangements for Public worship, consisting of the following Brethren, viz. Hon. Syms Gardner, Solomon Eaton, David Booker, J. W. Badger, Dr. Calvin Gorham, Rev. William A. Drew, and Rev. George Bates.
4. Received and read the certificates of Delegates.
5. Adjourned to meet at this place to-morrow morning at 8 o'clock.

Wednesday Morning.

Met according to adjournment, and united in prayer with Br. Thompson.

6. Chose a Committee on Fellowship and Discipline, consisting of the following brethren, viz.—Br. Z. Thompson, W. A. Drew and N. C. Fletcher.

7. Chose a committee to nominate candidates for delegates to attend the Maine Convention of Universalists, to be holden in Montville in June, 1833, viz.—W. A. Drew, Syms Gardner and Nathaniel Swasey.

8. Voted unanimously, That the word "seven" be expunged from the fifth article of the constitution of this body, which regulates the choice of Delegates and Superintendents to attend the Maine Convention of Universalists.

9. Voted, That we adjourn to meet at this place immediately after the close of Divine service this afternoon.

Wednesday Afternoon. Met according to adjournment.

10. Voted, That a committee be chosen to obtain statistical information of the state of the several societies within the jurisdiction of this Association.

11. Voted, That Br. W. A. Drew be the committee.

12. Voted, That Br. N. C. Fletcher be the standing Clerk of this Association.

13. Voted, That we now adjourn to meet at this place tomorrow morning at 8 o'clock.

Thursday Morning.

Met according to adjournment, and united with Br. A. A. Folsom in prayer.

14. The following Brethren were reported and chosen to attend the next meeting of the Maine Convention, as Delegates and Superintendents.

DELEGATES. S. Eastman, Strong; Maj. Russ, Farmington; D. McGaffy, Mt. Vernon; S. Cragin, Esq. Enfield; D. Read, P. Leiston; D. Booker, Esq. Bowdoinham; J. Badger, Bates; Maj. E. Balcom, Waterbury; Egias Hisket, Lisbon.

SUPERINTENDENTS. F. Davis, Readfield; N. Rice, Esq. Mt. Vernon; B. Dyer, Leeds; N. Swasey, Bates; M. Burr, Mercer; P. Sheldon, Gardiner; S. Knapp, N. Portland; E. Wheeler, Northbridge; S. Baker, N. Sharon.

15. Voted, That Br. Thompson be appointed to designate the time and place of the next meeting of this body.

16. Voted, That the Clerk be requested to prepare the Minutes of the doings of this body, accompanied with a circular letter for publication in the Christian Intelligencer.

17. After uniting with the Moderator prayer, adjourned.

MEMPHIS RAYNER, Modr.

DARUS FORBES, Clerk.

Order of Public Religious Services.

Wednesday Morning.

Introductory Prayer by Br. M. Rayner. Sermon by Br. E. Wellington; Text—Tit. ii. 12. Concluding Prayer by D. Forbes.

Afternoon. Introductory Prayer by N. C. Fletcher. Sermon by Br. Z. Thompson; Text—2d Cor. ii. 17. Concluding Prayer by J. K. Fulmer.

Evening. Introductory Prayer by Br. A. Folsom. Sermon by Br. S. Brimblecom; Text—Rom. i. 16. Concluding Prayer by M. Rayner.

Thursday Morning.

Introductory Prayer by Br. George Bates. Sermon by Br. M. Rayner; Text—2d Cor. ii. 14, 15. Concluding Prayer by Br. Z. Thompson.

Afternoon. Introductory Prayer by E. Wellington. Sermon by Br. G. Bates; Text—2d Cor. v. 18. Concluding Prayer by D. Forbes.

Ministering Brethren present.

G. Bates, Turner; S. Brimblecom, Westbrook; W. A. Drew, Augusta; N. C. Fletcher, Lisbon; A. A. Folsom, Freeport; D. Forbes, Readfield; J. K. Fulmer, Montville; M. Rayner, Portland; Z. Thompson, Farmington; E. Wellington, Norway.—10.

Delegates present.

Hon. S. Gardner, S. Eaton, Esq. and Dr. Booker, Esq. Bowdoinham; Nathaniel Swasey, Peleg Rush and J. W. Badger, Esq. Nathaniel Philbrick, Esq. and Nathaniel Rice, Esq. Mt. Vernon; William J. Thomas, N. Sharon; Barnabas Davee, Leeds; Dr. C. Gorham, Dan Read, Esq. and Robert A. Anderson, Leiston.—13.

CIRCULAR LETTER.

The Kennebec Association assembled at Bowdoinham, to the brethren scattered abroad and all who trust in the great God which bringeth salvation to all men. Peace be multiplied to you through the favour of our God and Father as manifest in the revelation by his son Jesus Christ.

Through the favour of our kind and indulgent Father in heaven, we have been permitted to meet with our brethren from various parts of this highly favoured portion of his heritage, in annual Association.

We were received and entertained with joy by our beloved brethren at Bowdoinham who manifest a zeal and interest in the great cause worthy of all praise. Those who were present, cannot but feel grateful to our common Father, for his blessing, in permitting to enjoy the privilege of meeting with brethren, when such a welcome awaited them in the hospital families of our brethren on the occasion.

But our pleasures did not end in the families where we sojourned. In our council, and in the house of worship new pleasures awaited us. In our council there was nothing but our joys. Peace and harmony prevailed in all our deliberations, and our hearts were gladdened with the joyful intelligence which

was communicated to us of the prosperity of our Zion in the different parts of this portion of our Father's heritage. But we regret to say that the societies in this Association were not fully represented. But we suppose that this deficiency was in consequence of the place of meeting being so remote from the great body of Societies. But we can assure our brethren, that if they had attended, they would have enjoyed a feast of fat things.

And if we may be permitted to judge of the tidings they would have bourn, from what we received from those present, we should have had abundant reason for rejoicing. In the sanctuary, our hearts were gladdened with the proclamation of salvation for a sinful world. The first day three discourses were delivered in the Meeting house, and in the evening a lecture was preached at the Methodist Meeting-house in the east part of the town, by Br. Bates, to a large and attentive congregation. There we enjoyed a happy season, in uniting with our brethren of different denominations in social and divine worship. Our hearts were filled with rapture, while we listened to the melodious strains of a large choir of singers, and our hearts kindled into a flame of devotion, while we united in solemn prayer to our God and Father.—Happy season! may its fruits of charity and brotherly love—of virtue and happiness be abundant.

The second day the congregations were considerably increased, particularly in the afternoon. Being the time prescribed by the laws of this state for inspection and review of the military, and the place of meeting being in the vicinity of the Meeting house, the officers, with the true liberality of the guardians of our liberties, marched such of the soldiers under their respective commands as were willing, into the house, and were seated in pews reserved for them. It was highly gratifying to behold the guardians of our country rights, clad in armour, seated in the temple dedicated to the worship of the Most High, listening with the most fixed attention to the proclamation of the gospel of peace.

The sight of them reminded us of the armour in which the christian should be clad, and of the promise of a time when men "shall beat their swords into plow-shares, and their spears into pruning-hooks,"—when "nation shall not lift up their sword against nation, neither learn war any more." On this afternoon, we truly sat "together in heavenly places in Christ Jesus." While we listened to the preached word, our spirit was moved within us, and we felt to exclaim with Jacob of old, "This is none other but the house of God, and this is the gate of heaven." A calmness and resignation pervaded our breasts, that made us feel to say with the Poet,

My willing soul would stay
In such a frame as this,
And calmly sing herself away
To everlasting life.

The remembrance of this happy season, we trust will long remain with many of us. How gratifying it is to meet with brethren, whose countenances are irradiated by the smile of friendship, and hearts inspired with the hopes of the gospel of peace! May the happy period soon arrive, when the smile of friendship shall irradiate the countenance of all of the human race, and all be united as a band of brothers—when all shall know the Lord, from the least even unto the greatest. Glorious period speed thy way. Finally, seeing we look for such things as these, what manner of persons ought we to be in all holy conversations and godliness?

Let us labor to conform our practice to our faith, which works by love and purifies the heart. Follow the motions of your faith brethren, and lives of kindness, benevolence and moral excellence will be the result. Let us not be unimpaired of the widow and fatherless; but minister to their comfort. Let us also have pity on the unhappy devotee of vice, and labor to reclaim him. Let us rebuke, exhort, and entreat with all long suffering and patience. In fine, let us faithfully perform all our duties, both toward our God and our neighbor, and the peace of God our Father will be with us and prosper us. May God grant it for his holy name sake.

Per order, DARIUS FORBES.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]
Influence of the Doctrine of Endless Misery.
Br. Drew.—The following extract, from Mr. Bourne's Discourse on the Gospel Doctrine of Future Punishment, on the effects of the maniable and God-dishonoring doctrine of endless misery, and its kindred opinions, is worthy of the deepest consideration, by every candid and reflecting person. Especially would I recommend it to the perusal of all sincere believers of that wicked doctrine, and a careful comparison of it with their unmerciful faith. "According to men's sentiments of God, and of the designs and manner of his government, such hath been the influence of religion on their temper and conduct. And if they have not framed to themselves a God after their own evil hearts, they have framed their own hearts agreeable to that false and evil character which they were taught to ascribe to God. And when they have believed the Deity to love and hate, to elect and reprobate nations, parties or individuals, without any reason or regard to the ends of good government, they themselves have become more arbitrary, bigoted, fierce, unmerciful and more addicted to hate and persecute their fellow creatures, all who were not of their own church, and whom they supposed to be reprobated of God. It is hardly creditable, that inhumanity and cruelty would ever have been carried to such excess in the christian world, as they actually have been, had they not derived countenance and support from these anti-christian and barbarous notions. Tyrants and persecutors, if they have not invented these doctrines, yet have applied them to excuse to their own consciences, and to vindicate to others the most iniquitous and cruel proceedings;—and when they had made the very worst use of their power in persecuting good men, at least, men who deserved no such punishment, they have persuaded themselves and others that they were acting like the Deity, espousing his cause, and maintaining his character and his glory.

The court of the inquisition, as established in many countries, and as far as it differs from civil courts of judicature is declared by the authors and maintainers of it, to be the nearest imitation of the divine tribunal, and it is avowedly founded upon and justified by the doctrines of reprobation and of eternal torments. Jews, infidels and heretics, are judged in that court to be criminals, and are

condemned. And how do they vindicate this procedure, but by supposing them all to be reprobated and abhorred of God? And they execute them, not by a quick despatch, but by the most lingering torments. And what do they plead for this cruelty, but that it is an act of faith; that they are doing the work of God, and that he will expose those wretches to the like torments forever? Thus they conquer nature by faith, as they express it, i.e. they extinguish all sense of justice and relentings of mercy in their own nature, and harden themselves in iniquity and barbarity, by the belief of those very doctrines we are exposing; and by them they defend themselves in the face of the world, and give a color and sanction of religion to the most enormous wickedness." I would most earnestly solicit all of those who so pertinaciously adhere to the dreadful dogma of eternal torments, and its kindred opinions, to candidly examine their faith, horrid as it is, if their nerves are sufficiently strong, and determine if persecution and hatred is not its legitimate fruit. It appears to me, that if the system of doctrines denominated Orthodox, be true, its advocates are extremely criminal if they do not persecute.

If the multifarious heresies which now prevail in the christian world, are the means, as they profess to believe they are, of sending thousands and millions of immortal souls to hell, are they not in the highest degree criminal, for not doing their best to exterminate them by fire and sword, if it cannot be done in any other way? It certainly appears so to me;—For it is the duty of every one to labor to promote the best good of their fellow men, and if by exterminating heresy, men may be saved from hell, that is the best good that can be done, for no greater benefit can surely be done to men than to save them from endless anguish. And if by destroying a few of the leading heretics, and suspending the sword over the heads of the rest, thousands may be prevented from embracing it, and consequently saved from hell, is not the business a good one? It appears so to me, for it is but a small matter to dispatch some twenty or thirty, or even a hundred of the leading heretics to hell with the use of the fire, the sword or the halter, when compared with the thousands, which it is said these heretics are the means of leading blind-fold to perdition. Now it appears to me, that this doctrine, the doctrine of endless torture, not only encourages a persecuting spirit, but is justified by it. Indeed, it appears to me, that if this doctrine be true, its advocates are in the highest degree criminal in refraining from the use of fire and sword in propagating their faith. But what shall we think of a doctrine, which incites a spirit, and justifies conduct which is so directly forbidden, and in opposition to every principle of the gospel? Can we bring ourselves to believe it is the truth? If we can, our understandings must be strangely perverted. For my own part, I cannot in all conscience blame those who sincerely believe the unlovely system of faith denominated Orthodox, for persecuting, for it is only acting in conformity to the faith which they profess. Hence I am disposed to be charitable towards them, when I see the lamentable fruit of their faith produced, in the form of anathemas, and fearful denunciations in the name of God and religion. From the consideration, that their evil feelings toward those who are regarded as heretics, is the legitimate fruit of their faith, I am induced to use my feeble exertions to infuse a better spirit into their hearts. And this I think should operate as a stimulus on every benevolent mind, to eradicate such baneful principles from the minds of their fellow men. I think every benevolent mind, must be awake to the work of spreading the truth as it is revealed in the gospel, when they realize what the incalculable sum of misery results from the false doctrines that are propagated amongst us. How much hatred—how much vice—how many deeds of cruelty—how much despair and misery results from such false and cruel systems of faith! And yet, how little is public attention awake to it! How cold and indifferent are many who profess to know a better and more pleasant way!

If we have a just view of the fearful desolation which error has and is making among us, we must be alive to our duty in this respect. Every well wisher of his country, must lament to see the very foundation of the fair fabric of moral goodness snaped by error, superstition and bigotry, yielded by a few designing hypocrites. In the view of these persons, there is no religion in any thing but high toned enthusiasm. Moral excellence is a matter of minor consequence—it is not worth our exertions to acquire.

How can any one feel indifferent, while they see the foundation of morality snaped in this manner, and the most cruel sensoriousness, and bitter hatred cherished by the doctrines which have been invented by men, dignified with the lovely name of the holy religion revealed by the blessed God through his Son, while every principle of it is directly opposed to the doctrine, the name of which it has assumed?

Let every one raise their voice against the creeds which men have invented, and dignified with the title of christian doctrines, while they cherish a spirit wholly opposed to pure christianity. ALTHEA.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPTEMBER 21, 1832.

THE SEASON. On Friday night last, there was a slight frost in this vicinity, which nipped the potato vines and other tender vegetation in low grounds.—High and warm grounds generally escaped the visitation. Indian corn, we learn, has suffered but little, except now and then a patch. For five or six days past, the weather has been very fine, and warmer, we think, than for the same length of time within two months past.

Frost.—The season as yet has been a remarkable cold and wet one; yet the crops, so far as they have been gathered are productive and good and exceed the expectations which were formed in the spring. Indian Corn now is the staple article to be gathered and fears are entertained that the crop will be cut short, or at least partially ruined by early frosts which have threatened us for the last two or three weeks, almost every night. Sunday evening was very chilly, and in the low grounds considerable frost was seen, but the injury, as yet has been limited.

Northampton Courier.

Votes for Governor.

KENNEBEC COUNTY.

1831.	1832.
Smith.	Goodnow.
Gardiner 121	223
Hallowell 132	415
Augusta 371	218
Pittston 47	111
Readfield 39	185
Windsor 65	78
Wichitop 74	236
Fayette 19	148
Greene 150	89
Mt. Vernon 34	185
Vicuna 12	70
Monmouth 183	129
Vassalboro' 76	248
Belgrade 96	119
China 176	129
Sidney 58	183
Wayne 52	86
Albion 73	61
Cheserville 45	80
Clinton 133	95
Dearborn 80	9
Farmington 193	149
Leeds 89	136
New Sharon 129	138
Rome 11	56
Waterville 156	181
Winslow 45	91
Temple 82	42

1831.	1832.
Smith.	Goodnow.
Bangor 339	358
Dixmont 107	53
Hampden 134	89
Newburg 61	21
Atkinson 29	34
Brewer 87	101
Charleston 100	55
Levant 104	37
Orono 228	101
Orrington 32	103

PENOBSKOT COUNTY.

1831.	1832.
Smith.	Goodnow.
Canton 91	18
Livermore 115	203
Buckfield 188	40
Disfield 74	41
Hartford 107	41
Hebron 40	116
Hiram 96	56
Jay 79	75
Mexico 22	15
Paris 225	87
Pera 7	32
Ramford 96	75
Sumner 57	31
Turner 199	78
No 8 1st Range 9	16
Albany 44	30
Bethel 201	50
Brownfield 135	40
Denmark 140	11
Fryeburg 135	91
Greenwood 66	28
Lovell 66	67
Norway 55	182
Oxford 121	49
Sweden 40	42
Watford 102	108
Weld 82	46

OXFORD COUNTY.

1831.	1832.
Smith.	Goodnow.
Canton 91	18
Livermore 115	203
Buckfield 188	40
Disfield 74	41
Hartford 107	41
Hebron 40	116
Hiram 96	56
Jay 79	75
Mexico 22	15
Paris 225	87
Pera 7	32
Ramford 96	75
Sumner 57	31
Turner 199	78
No 8 1st Range 9	16
Albany 44	30
Bethel 201	50
Brownfield 135	40
Denmark 140	11
Fryeburg 135	91
Greenwood 66	28
Lovell 66	67
Norway 55	182
Oxford 121	49
Sweden 40	42
Watford 102	108
Weld 82	46

WALDO COUNTY.

1831.	1832.
Smith.	Goodnow.
Barnham 71	55
Troy 69	46
Unity 98	19
Belmont 265	121
Belmont 93	18
Camden 194	105
Frankfort 201	44
Hope 127	79
Islesborough 10	9
Lincolnton 125	25
Montville 149	43
Norfolk 82	19
Porter 206	20
Seaboard 122	26
Waldo Plant. 55	15
Appleton 81	9
Brooks 65	38
Freedom 71	12
Knox 62	8
Monroe 96	9
Palermo 111	31
Swanville 72	7
Thorndike 72	8

LINCOLN COUNTY.

1831.	1832.
Smith.	Goodnow.
Alna 115	212
Bowdoin 61	114
Bowdoinham 99	117
Dreaden 61	77
Lisbon 101	182
Litchfield 51	131
Topsham 39	169
Wales 50	30
Woolwich 15	80
Edgcomb 60	66
Waldoboro' 122	238
Wescott 82	19
Wiscasset 76	155
Winfield 102	86
Richmond 38	56
Boothbay 123	112
Bremen 22	41
Bristol 149	158
Cushing 68	11
Friendship 39	5
Georgetown 37	17
Jefferson 126	76
New Castle 86	92
Nobleboro' 186	41
Phillipsburg 24	147
St. George 115	176
Thomaston 359	87
Union 130	111
Warren 221	90
Washington 95	37
Patriotown 51	3

CUMBERLAND COUNTY.

1831.	1832.
Smith.	Goodnow.
Branswick 128	236
Cape Elizabeth 152	36
Durham 102	52
Falmouth 145	121
Freeport 133	122
Harpwell 53	71
North Yarmouth 72	189
New Gloucester 103	143
Westbrook 342	107
Baldwin 121	23
Bridgton 153	113
Cumberland 130	113
Danville 100	60
Gorham 256	254
Gray 193	35
Harrison 77	70
Minot 297	192
Ortfield 83	96
Portland 803	708
Poland 229	82
Pownal 105	93
Raymond 163	66
Scarboro' 245	32
Standish 250	76
Windham 177	163

YORK COUNTY.

1831.	1832.
Smith.	Goodnow.
Acton 85	96
Alfred 119	106
Berwick 67	177
Biddeford 156	175
Buxton 284	214
Cornish 108	43
Eliot 122	69
Hollis 199	147
Kennebunk 75	183
"Port 193	147
Kittery 129	18

1831.	1832.
Smith.	Goodnow.
Lebanon 189	182
Limerick 124	108
Linington 247	67
Lyman 80	118
Newfield 143	84
Parsonsfield 294	51
Saco 274	295
Sanford 183	140
Shapleigh 161	91
S. Berwick 145	112
Waterboro' 181	71
Wells 103	129
York 237	143
N. Berwick 176	61

HANCOCK COUNTY.

1831.	1832.
Smith.	Goodnow.
Brooksville 84	64
Bucksport 154	104
Castine 62	85
Eden 49	28
Ellsworth 101	90
Franklin 50	5
Gouldsboro' 53	60
Hancock 38	44
Orland 56	38
Penobscot 139	40
Sedgewick 144	86
Sullivan 77	23
Surry 66	6
Treuton 69	12
Vinalhaven 95	74
Bluehill 67	124

WASHINGTON COUNTY.

1831.	1832.
Smith.	Goodnow.
Addison 10	13
Baileville 22	18
Baring 7	8
Calais 131	76
Cherryfield 41	55
Charlotte 45	7
Columbia 24	51
Cutler 54	2
Eastport 113	126
E. Machias 95	44
Edmunds 15	12
Harrington 32	38
Jonesboro' 43	37
Lubec 42	13
Machias 46	123
"Port 45	31
Pembroke 15	2
or No. 13 15	2
Perry 32	53
Robbinston 43	51
Steuben 37	50
TreScott 8	15
Whiting 58	9
No. 23 12	1

SOMERSET COUNTY.

1831.	1832.
Smith.	Goodnow.
30 towns 2038	2130
We have received returns from a few more towns for which we have not room.	
In all 290 towns.	30,400
Total for Smith.	27,293
" Goodnow.	27,293
" Carlton and others.	\$87

Thirty-one small towns and plantations not heard from.

Emigrants.—Up to the first of August, a fraction over 33,000 emigrants arrived at this port from Europe this season—by this time, the number is increased to above 40,000!! Rather more than this number have reached this season, Quebec and Montreal, many of whom find their way into the United States. If we add to the above the emigrants that have arrived at Baltimore and Philadelphia, and those which will yet arrive before the winter season, it will be found that not much less than 200,000 persons have been added to our population the present season. We ask what is to result from this inundation of all sorts of people from Europe? N. Y. Gaz.

Chloride of Lime.—This powerful disinfecting agent is very sparingly used here, and some are sceptical as to its efficacy in removing infection. We know of some houses, and have heard of many more, in which one case of cholera occurred, the Chloride of Lime or Soda was freely used, and no second case occurred; whilst in many, we believe we might say hundreds of houses, where no disinfecting substances were used, three, four and five cases have appeared in the same house successively. These facts speak for the efficacy of the Chlorides, and strongly recommend them to general use, not only for our houses, but also for yards, privies, and even public streets.—Montreal Courier.

A few days since a train of loaded wagons, eight in number, came dashing furiously down the lateral rail road, leading from a mine of Col. Samuel P. Wetherill to the Mill Creek rail road without horse or attendant. Near the town they encountered a train of ascending wagons, with a tremendous concussion. The driver of the latter escaped unhurt, but lost his horse. Most of the wagons were crushed. A spectator says that the descending wagons left a streak of fire along the road, and that the shock was like thunder, fragments of the scattered wagons being hurled into the air, and the road strewn with the ruins. This destruction of property proceeded, as we learn, from inattention.—Port Carbon Advo.

INDIAN WAR.—General Scott, at the last dates, was at Fort Armstrong, with 5 companies. Col. Eustis, with the column left by General Scott at Galena, was encamped on Rock river, four miles below the fort, in consequence of the existence of a few cases of the cholera, all of a mild type, among the troops.

Parties of the friendly Sacs and Foxes had been sent out to follow on the trail of Black Hawk's band, about 100 of whom had been killed or taken by the Sioux, since the action of the Iowa. Five or six of his principal Chiefs and Warriors has been brought into Fort Armstrong, and parties of the Sioux and Menominee had been ordered to scour the country; the latter under the command of Col. S. C. Stambaugh. Nothing certain is yet known of the fate of Black Hawk.

Washington Globe.

The Military and Naval Magazine of the United States.—A monthly publication is to be commenced in Washington city, by Messrs. Thompson & Horns, under this title, on a plan somewhat resembling that of the British United Service Journal. It is designed principally for the diffusion of useful information, in all the branches of their respective professions among the officers of every rank in the two services of the army and navy. A considerable amount of information is also to be published, interesting to persons of different professions and classes of life.—N. Y. Daily Advertiser.

APPOINTMENTS.

A Public controversy will take place in Montville new Meeting house on doctrinal topics, next Sunday between Br. E. Stevens, and Elder Hutchins.

Br. E. Wellington will deliver a funeral Sermon in Rumford Meeting house on Thursday the 27th inst. on account of the death of Capt. Moses H. Wardwell, of Warren, R. I.

The exchange proposed between Brs. Bates and Wellington for next Sunday is deferred, on account of Br. B's journey to the General Convention this week. The Editor expects to preach in Lisbon next Sunday in exchange with Pr. N. C. Fletcher, who will supply his place in Bowdoinham.

The Editor expects to preach in Livermore West Meeting house in a week from next Sunday. Br. Derias Forbes will preach in Readfield on Sunday next and on Sunday Oct. 7. Br. George Bates will preach in Norway next Sunday.

The Penobscot Association of Universalists will hold its annual Session in Dexter on the second Wednesday and Thursday, being the 10th and 11th of October.

MISCELLANY.

(From the Exeter News Letter.)

BORROWING.

There is no class of people more annoying in a community than those who are eternally in the habit of borrowing—who through extreme parsimony neglect to provide themselves with the various articles, which are considered indispensable in a well-regulated family, and subsist almost entirely at the expense of their neighbors. But it is a notorious fact, which we dare say many of our readers will bear witness to, that there are many families, who seem to make it the chief business of their lives to borrow!

"My dear," said Mrs. Green to her husband one morning, "the meal which we borrowed from Mr. Black a few days ago, is almost out, and we must bake to-morrow."

"Well," said her husband, "send and borrow a bushel at Mr. Whites; he sent to mill yesterday."

"And when it comes, shall we return the peck we borrowed more than a month ago, from the widow Gray?"

"No," said the husband gruffly, "she can send for it when she wants it. John, do you go down to Mr. Brown's, and ask him to lend me his axe to chop some wood this forenoon; our's is quite dull, and I saw him grinding his last night. And James, do you go to Mr. Clark's, and ask him to lend me a hammer—and do you hear? you may as well borrow a few nails, while you are about it."

A little boy now enters and says, "Father sent me to ask if you had done with his hoe, which you borrowed a week ago last Wednesday; he wants to use it."

"Wants his hoe, child? What can he want with it? I have not half done with it—but if he wants it, I suppose he must have it. Tell him to send it back, though, as soon as he can spare it."

They set down to breakfast. "O la!" exclaims Mrs. Green, "there is not a particle of butter in the house—James, run over to Mrs. Notable's, she always has excellent butter in her dairy, and ask her to lend me a plateful."

After a few minutes James returns; "Mrs. Notable says she has sent you the butter, but begs you to remember that she has already lent you nineteen platefuls, which are scored on the dairy door."

"Nineteen platefuls!" exclaimed the astonished Mrs. Green, holding up both her hands; "it is no such a thing—I never had half that quantity; and if I had, what is a little plateful of butter? I never should think of keeping an account of such a trifling affair—I declare, I have a great mind never to borrow anything of that mean creature again, as long as I live."

After breakfast, Mr. Green must shave. His razor is out of order—"John, where is Mr. Smith's hone and strap?"

"He sent for it the other day, sir, and said he should like to have the privilege of using it himself sometimes."

"Sent for it? Impertinent! He might at least have waited till I was done with it. Well, go down to 'squire Stearn's, and ask him to lend me his razor; tell him mine is so dull I can do nothing with it—I know he has an excellent one—for I saw him buy it last week at Mr. Grant's store. Be sure and get the new one."

A little girl enters—"Mother sent me to see if you had done with the second volume of *Millman's History of the Jews*, which you borrowed of her several months ago. She says she would like to read it herself."

"My dear child, why did not your mother send for it before? I declare I don't know where it is now. I lent it to somebody—I forget who! I'll make enquiry, and if I can find it, I will send it to her in the course of a few weeks."

In the afternoon it rains—"Wife, where is my great coat?"

"My dear, your great-coat has got two great holes under the arm pits; besides, it is so shabby I am ashamed to see you wear it. Can't we borrow one somewhere?"

Here, James, go to Deacon Davis's, and ask him if he will lend your father his new surtout, as it rains, and his is not fit to wear. He will take good care of it, and return it, when he is done with it."—And so on to the end of the chapter.

A friend once informed us that about ten o'clock, one cold stormy evening in the month of February, when his family were about retiring for the night to their respective apartments, a loud rap was heard at the door, which on being opened, there entered a little urchin, who said his mammy, who lived but a few paces distant, had sent her respects, and wished to borrow a warming-pan to warm her bed, as the night was cold, and they had none in the house. The warming-pan was forthwith brought from the kitchen, and handed over to the little fellow; but he was not yet satisfied—"Mother says if you lend us the warming-pan, perhaps you would lend some coals too, to put into it, as our fire is almost gone out!"

We once knew a Yankee Captain, who traded constantly to the West Indies, and who in a few years amassed a handsome fortune by borrowing. He excelled in this pitiful art, all other men whom we ever knew. He was always borrowing a coil of rope, a bolt of canvass, a few pounds of paint, or tools and articles of various descriptions. He never returned what he borrowed, but at the end of the voyage sold what he had thus accumulated, for his own especial benefit. When he entered the port of Havana or Matanzas, he would send on board every vessel loading for Europe, and request the loan of a bucket of white or brown sugar, and a few pounds of coffee, saying that when he commenced taking in cargo, he would re-

turn it with interest. No objections, of course, could be made to this modest request. And he sometimes collected in a few days several barrels of excellent sugar, and as many bags of coffee. He then proceeded to take in a cargo of molasses, and would shortly after sail with his borrowed adventure for New-England, where he probably smuggled it ashore!

After all, the lowest, the most degraded class of borrowers, are NEWSPAPER BORROWERS; fellows who have not soul enough to subscribe for a newspaper, yet long to know its contents; who watch with lynx-eyed vigilance the arrival of the mail, and when their more generous, but perhaps less wealthy neighbor receives his paper, send their boys with messages like the following: "Mr. Borrowall wishes you would be kind enough to lend him your paper for one minute. There is something particular in it, that he wants to see; he'll send it back before you want to read it." The good natured man for the one-hundred and ninety-ninth time accedes to the request, although sad experience has long since taught him that he will see no more of his paper till the next day, and then it will be returned so abused, stained and torn, that more than one half of it will be illegible. Finally, to get rid of the annoyance, the persecuted man—stops his paper.

The mendicant, who humbly solicits alms at your gate, tells you that he is the child of Poverty,—and his squalid features and filthy rags confirm the tale. You cheerfully render him all the assistance in your power, conscious that virtue sometimes dwells beneath a tattered garb. The highwayman, who knocks you down, and then summons you to stand, gives you a convincing, though unwelcome proof, that however degraded the wretch may be from the presence of virtue, yet *courage* still ennobles his heart. But the *Newspaper borrower* does not possess one redeeming quality—But we will command our paper.

CURIOUS FISH. A small volume has been recently published in England, by Mr. Wilderspin—which contains many interesting facts and entertaining anecdotes. The following is an adventure in a sea bath in the Firth of Forth. Mr. Wilderspin tells us:—

"A friend and myself were bathing one morning, as we had done before, and determined to swim out and rest on a certain rock. He generally took the lead, and while following I was suddenly struck as by an electric shock. I then discovered that I had swam on a gelatinous substance, about three feet in diameter, which proved to be a fish surrounded by stings. In a moment it covered or enwrapped me, so that every part of my body was stung; and I could only disengage myself by tearing the animal from me piece-meal, at the peril of my hands, which were just as if I had poured vitrol upon them. With great difficulty I swam back towards the shore; but when I reached the machine, I had not strength enough to dress; and was afterwards laid home between two persons. A medical friend ordered an application of oil and vinegar. Intense agony, which I can compare to nothing but the being stung by thousands of wasps, continued for about eight hours; and had it not terminated then, I must soon have sunk beneath the torture. As soon as the pain from the surface of the body was mitigated, I felt an internal soreness, was unable to eat for two days, and inflammation of the throat continued for a fortnight. Several of these creatures are seen on the sands left by the tide, for about a month in the year; and I observed that no horse would tread on one, nor would children touch it except with a stick; but though the inhabitants of Porto-Bello had heard of persons being slightly stung, the oldest of them had never met with a case parallel to mine."

Thoughts on the Pastoral care and goodness of God.

"The Lord is my Shepherd; I shall not want." What a peculiar privilege it is for a man to know that the God of the Universe is his Shepherd and Guide, and that he is one of that happy fold, whose ways are directed by the Most High! His mind serene as the summer evening, unobscured by a cloud, or peaceful as the lake unruffled by a breeze, enjoys a holy calm—a rest which none but faithful Christians know. When dangers thickly stand around, and billows of affliction roll, he remains unmoveable as a rock amidst the briny surge. Convinced of the attributes and perfections of his Maker, he has ground for sacred confidence, and trusts continually, bearing at the same time in view, that the affairs of the world are ordered in equity and justice by Him who is "too wise to err, too good to be unkind and too powerful to fail in any of his designs." Peculiar indeed, are the privileges of such a character—he enjoys perfect peace: and with the royal psalmist can say with confidence and exclaim, "The Lord is my Shepherd; I shall not want."

MOST BARBAROUS. A London paper states that there are confined in Whitecross prison, three individuals, whose ages conjointly amount to two hundred and thirty years! and whose debts in all, do not exceed £4 10s—or about twenty dollars! No longer ago than last Christmas, a man with a large family of children suffering for want, was brought from a considerable distance, and incarcerated, whose debt amounted to the enormous sum of five pence or about ten cents!

Let the citizens of "mother country" no longer boast of their exemption from the most inhuman evils of slavery.

AN ADMIRER OF MUSIC. On looking over the columns of an old newspaper the other day, we came across a little anecdote, which we think ought to be preserved, as it serves to illustrate the truth of the parody on a hacknied quotation: "Music hath charms to soothe the savage brood, To soften rocks, and split—a log of wood."

A gentleman of Portsmouth, N. H. famous for his various musical and poetical talents, was one day diverting himself with a solo on a violin. He had not played long before a mouse, attracted by the music crept from a crevice in the corner of the room, and came and seated itself on its hind legs immediately between the gentleman's feet, and there remained, with its head erect, until the gentleman had concluded, when it very politely withdrew!

EXTRAORDINARY. We have often heard of its raining fishes and frogs.—In Buenos Ayres, the inhabitants were lately quite alarmed by a heavy shower of mud!—and in this country, a shower of chalk recently fell, and whitened the soil for several miles in extent!—but we never before heard of a shower of snakes. An English paper, however, states that at Troy Park, and other places in the neighborhood of Monmouth, after a heavy storm, the ground was covered with myriads of live, snake-like insects, quantities of which were collected by different persons. They were six or seven inches in length, about the thickness of a horse hair, white, and quite transparent!

SIR WALTER SCOTT. The Cincinnati Daily Advertiser pays the following tribute to the dying Baronet:

Next to Shakespeare, Sir Walter Scott is perhaps the greatest genius that has adorned the English language. Avoiding literary quibbles, he has enjoyed the highest literary reputation. He holds the throne by election, and was elected unanimously. Without any of the little jealousies which has so often disgraced even the highest talents, he has ever been willing to give to all his contemporaries a "heaped up measure of justice." He possesses the loftiest imagination without any of the eccentricities which so often accompany it; it is guided by the shrewdest sense, and a profound knowledge of the world.

Because he has great genius, he claims none of its immunities to apologize for vice or sanction folly. All his faculties are happily balanced. His have not been the erratic wanderings of the meteor, but the steadiness of the fixed star. He is great and he is good. The affectionate father, the tender husband, and the firm friend, he delights in the happiness of all around him, and does all he can, playfully and artlessly, to promote it. He is said to be unassuming, and ever willing and ready to yield to others, without the slightest shadow of dictation; and without bad feeling of any kind, he has met all his illustrious contemporaries.

When Byron (who had slandered him,) died, Scott paid a glorious tribute to his memory—like Fisher Ames, at the tomb of Hamilton, "his heart grew liquid while he wrote, and he poured it forth like water."—Gifted with so good a heart, and such a godlike intellect, he will be gathered to his fathers with the admiration of the whole civilized world tributary at his tomb, and with the consciousness, best of all in the closing scene, that he has written no line

"Which dying he would wish to blot."

From the Rochester Observer.

Mr. Editor.—I had just arrived at the Falls of Niagara, on Monday of last week, when a canal boat was discovered to be floating down in the centre of the river, probably two miles above the cataract. It was soon discovered that there were persons on board who gave evidence of distress and alarm.

The facts, as obtained by the writer from two of the persons on board, were very nearly as follows:

The boat belonged to the Welland Canal, and received freight from the Canada shore, two or three miles above the falls, and was towed up by a horse on the shore. The master of the boat, Capt. Coon, was sick on board, and entirely unable to take any charge of her. The management was entrusted to another man, a boy about 17 years old, and a young woman of the same age. From some deficiency in attaching the tow rope to the horse it gave way, when the boat was about three miles above the fall. They soon discovered that they were not only floating fast from the shore but rapidly downwards. They could not reach bottom with their setting poles, and had no means of making a successful effort to reach the shore. Consternation seized the crew, as they saw on one hand the American shore, at the distance of two miles, and on the other the Canada shore at the distance of one mile, fast receding; and a mile and a half below they saw rising the smoke of the dreadful cataract, which they of one accord had now concluded would form their common grave. All was excitement—nothing was done, or could be done, with hopes of success; till at last the man, the only efficient hand in the management of the boat, concluded to make one exertion to save himself—plunged overboard, and swam for the Canada shore, one mile distant, taking a diagonal course downwards, hoping to land above the falls. He was discovered from the shore, and at the great risk of the discoverer, was taken from the river just at the breaking of the water. After he left the boat, the boy and young woman concluded to make one more effort, which they did by raising a sail, hoping that the almost imperceptible breeze might float them so far towards the American shore, as to land them on Goat Island. Their mast consisted of their setting-pole set into the stove pipe, to which they attached blankets for sails. They floated so far towards the American shore that they were taken from the boat by six men, who ventured in a small boat to their relief, although they were so near the falls that the water had become very rough. The boat passed on the American side of Goat Island and lodged on the rocks, in the rapids, just above the falls, where it remained when the writer left on Wednesday.

The whole circumstances as related by the young man, are most deeply interesting and affecting, and although too deeply affected when he told the story next day, to give a connected chain of the event, yet he

manifested during the transaction, a presence of mind in erecting sails, closing windows, &c. which would have been creditable to ripper years, and no doubt saved them from destruction that awaited them below.

The boat had a horse on board, which they forced overboard during the time of their greatest peril, hoping he would reach the Canada shore; but the poor animal made his grave in the vortex below.

Horrible suicide.—About 8 o'clock on Friday night last, Mr. James Heath, a young man who resides in his father's family about 10 miles north of this place, went to the house of a Mrs. Lucas, a near neighbour, where a young lady—Miss Hoover—resides, and deliberately shot her with his rifle, in which he had put two balls. Providentially, however, in elevating the piece to the window through which he fired, its muzzle struck the glass, which caused the young lady suddenly to move from the position in which she was reclining at the moment of time he took his aim, and thus escaped with her life, though not without having received both ball—one between the thumb and fore finger of the left hand—and the other through the same arm above the elbow, which caused a very painful fracture of the *os humeri*. We learn that she is doing well, and is likely soon to recover. We cannot avoid mentioning here as an extraordinary example of female presence of mind, that immediately after receiving the fire of her intended assassin, the young lady blew out the candle to escape a second attack upon her life! There was no grown person in the house but Mrs. Lucas, who retreated up stairs, and by her screams alarmed the neighbours. But the most awful and fatal part of this bloody tragedy yet remains to be told. No sooner had Mr. H. fired upon Miss Hoover, and as he supposed killed her, than he fled to his father's barn yard, a short distance from the house, and there re-loaded his rifle—deliberately laid down on his back—placed the muzzle of the piece under his chin—folded the barrel firmly in his arms—touched the trigger with one of his feet, from which he had taken the precaution to remove the shoe and stocking, and discharge the whole loading into his head. So effectually did he perform the horrible deed, that it is believed he never moved after it, as he was found the next morning, in the same position in which he must have lain down. An inquest was held over his body on Saturday, by the Coroner of this county, who pronounced a verdict of death by deliberate suicide.

The only cause assigned for the perpetration of this inhuman crime is that the young man had paid his addresses to the young lady, who declined his proposals; and stung by the mortification of disappointment he resorted to the dreadful expedient which he did to revenge his hopeless attachment. We understand he sustained through the neighbourhood, the character of an honest, industrious and peaceable citizen.—*Chichester, Ohio, paper.*

Character of a Gentleman.—A lawyer, at a circuit town, in Ireland, dropped a ten pound note under the table, while playing cards, at the inn. He did not discover his loss until he was going to bed, but then returned immediately. On reaching the room, he was met by the waiter who said, "I know what you want, sir, you have lost something." "Yes, I have lost a ten pound note." Well sir, I have found it, and here it is." "Thanks, my good lad, here's a sovereign for you." "No, sir, I want no reward for being honest;" but looking at him with a knowing grin—"wasn't it lucky none of the gentlemen found it."—*Athenaeum.*

Rice Machine.—The cleansing of Rice from the hull and the inner coating also, has long been made a subject of close investigation by ingenious men; many machines have been invented for that purpose, but they all fail of accomplishing one great object—*cleansing it without breaking the berry.* A premium of \$50,000 has long been offered at the south for a machine which would accomplish this purpose, yet no successful competitor has appeared and the awkward and expensive process of *marlers* is still continued, which eats up about one sixth of the crop.

Two ingenious mechanics in this town have finally succeeded in inventing an apparatus which obviates all the difficulties of former inventions, and in the opinion of rice planters who have examined it, there is little doubt of its final and entire success. The machine is simple in its construction, consisting of two successive pairs of horizontal circular tables, the inner surfaces of which are covered with card-teeth and revolve round upon each other. The productiveness of the Rice plantations are essentially diminished, in consequence of the expensive mode now practised in preparing it for market, and should this machine succeed equal to the expectations of those who are familiar with the subject the invention will be scarcely inferior in importance and value to the far-famed Cotton Gin.—*Northampton Courier.*

Purity of Water. The purity of water is indicated by its specific gravity. By a late act of Parliament it is defined that a cubic inch of water purified by distillation, weighs, at the temperature of 62 degrees, barometer 30 inches, exactly 252.458 grains. An imperial pint of perfectly pure water weighs precisely 20 avoirdupois ounces at 62 degrees. Any water heavier than this, must be less pure. That the highest water is the best, is an old and true principle. Pliny says that some judge of the wholesomeness of waters by contrasting their weights. Celsus alludes to the same practice—"nam levis poudere apparet." Hippocrates thought that the best water is that which heats and cools in the shortest time, and his echo and expositor, Celsus affirms the same. Hufmann informs us that rivers of a rapid current, or which fall down mountains, afford a purer water than those that are more slow; and hence, he says, that ships coming out of the river Main into the Rhine draw more water, and sink deeper in the latter, because the waters of the Rhine fall from the highest mountains of the Grison country.—*Dr. Lardner.*

Revenue of Boston.—The duties secured on Merchandise, during the first six months of 1831, was \$2,143,586 69. First quarter, 1832, 1,336 196 05. Second quarter, 1832, \$1,310,934 00. Total, \$2,647,130 05. Showing an increase over the first six months of last year, of \$503,543 36. The revenue last year was greater than it ever was since the government was established.—*Post.*

"Universalist Expositor."

AS the "Universalist Expositor" has been finally given over, by its former company of Proprietors, (its subscription being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work.—They will continue it, under the Title of the

EXPOSITOR:

AND

Universalist Review; which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size page and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value: we mean, the department of Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, and less we would forfeit the patronage which our brethren, Editors and several of our Associations have, especially of late, extended towards it. To their continued favor we humbly commend the undertaking.

PLAN OF THE WORK.
It will consist chiefly of:
Explanations of Scriptural Phrases and Subjects;
Discussions on points of Biblical Literature;
Critical Interpretations of Texts;
Expositions, both argumentative and historical, of Religious Truth, in general;
Reviews of such important Works as may be deemed specially interesting to Universalists;
A General Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

Sebastian Streeter,
Hosea Ballou, 2d,
Thomas Whittemore,
Wait & Dow,
George W. Bazin, } Proprietors.

CONDITIONS.

I. The Expositor and Universalist Review will appear in Numbers of 72 octavo pages each, once in two months; i. e. on the first of November, January, March, May, July and September; making at the end of the year an octavo volume of 432 pages.

II. It will be printed on fine paper and elegant type. The Numbers as delivered to subscribers, stitched in handsome printed covers. A Table of Contents, and Index of Subjects, at the end of the year.

III. Price \$2 per annum—payable on receipt of the second Number.

IV. Subscriptions and Communications received (post paid) by either of the Proprietors, or at the Trumpet and Universalist Magazine Office, No. 40, Cornhill, Boston.

For Sale,

A FARM in Winothorpe with two good two-story dwelling-houses, well finished and painted; four barns, a cider and other out-houses, pleasantly situated within a quarter of a mile of Winothorpe village, where there are two meeting-houses, five stores, mills and mechanics of all kinds necessary for the convenience of the country. Said Farm is near the centre of the town, on the main road from the village to Augusta, and within ten miles of the State House. It contains three hundred acres of good land; is well watered and well proportioned as to mowing, tillage, pasturing, orchard and wood-land; in good years for fruit it produces from two to three hundred bushels of the Roxbury and Newberry Russets, besides many other kinds of summer, fall and winter fruit, which has been selected from the best orchards in the country. It may be conveniently divided to make two or three Farms. A part of the whole will be sold to accommodate purchasers; and, if wished, a long credit given for the most of the purchase money. The security is satisfactory. For further particulars inquire of THOMAS SKELL, on the premises, or of Dr. ISSACHAR SKELL, at Augusta, August 11, 1832. 6v

Great Improvement in Mills.

THE subscriber has made an additional improvement in his reaction water wheel which makes it more simple in its construction and easily kept in repair, which he now offers for sale in single rights, or in districts, to suit purchasers.

The subscriber confidently asserts that more labor can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth that of the best wheel; it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, no gearing is necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is but little affected by back water. The wheel and shaft are both of cast iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves.

JOHN TURNER.
Augusta, Dec. 1, 1830.
I hereby certify that I have lately erected a grist mill in Augusta with two run of stones, the one moved by a tub wheel of the most approved construction, and the other by Turner's Improved Reaction Wheel; the reacting wheel has been in operation several weeks, and has proved itself to be decidedly preferable to the tub wheel.

I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reaction Wheel; from the appearance I was decidedly of the opinion that it was preferable to any other—without hesitation I caused three of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect.

JOHN SMITH.
Readfield, Feb. 16, 1832.

Notice to Brickmakers.

THE subscriber is manufacturing several thousand dollars' worth of FISK & HINKLEY'S IMPROVED BRICK MACHINES, to put in operation the present season—which may be purchased of the subscriber at East's Hotel in Hallowell, Whittemore's in Portland, Brown's in Augusta, or at his house in East Livermore, and delivered at either of these places, on short notice. Said Machines are sold on liberal terms, and warranted to answer the purpose for which they were intended.

JOE HASKELL.
June 2, 1832. 29—1f

NEW MACHINE SHOP.

J. HOLMES & ROBBINS respectfully give notice to the public, that they have taken the shop formerly occupied by CALVIN WING, next door above the factory; where they manufacture all kinds of machinery at short notice.

They feel confident that by strict attention to their business, they can give complete satisfaction to their employers.

Screws of cast or wrought iron, patterns for castings—Presses of any description, and machinery of any kind constructed in a thorough and workmanlike manner, and at the most reasonable terms.

TAILORING.

SAMUEL CROWELL has taken the rooms recently occupied by Mr. Williams (over Mr. L. Macomber's Hat Store) where he intends carrying on the TAILORING BUSINESS in all its branches; and hopes by punctuality, and the strictest personal attention to business to merit and obtain a liberal share of patronage.

N. B. CUTTING done at short notice, and on reasonable terms.
Gardner, August 14, 1832. 29

WINE.

A COMPLETE assortment of pure Wines, consisting of old Port, Sherry, Madeira, Muscat, (as first article,) Sherry, Falerian Nectar and Labon Wines, for sale by D. H. MIRICK & Co. Gardner, Aug. 7.

OILS.

CASTOR, Olive (Flask and Draft) Linseed, Sperm and all of the essential Oils for sale by D. H. MIRICK & Co. August 14, 1832.

Seidlitz, Rochelle & Soda Powders, For sale at D. H. MIRICK & Co's.